

# Japan Christian Activity News

PUBLISHED

BY NCC J

Editor:

Shoji Tsutomu

ISSN:0021-4353

#587 July 20, 1982

## TEXTBOOK CHANGES AND REVISIONS DEMONSTRATE GROWING EDUCATION CONTROL

Part of post World War II education reform was a decentralization of control of the education system by requiring that boards of education, both at the local level and at the prefectural levels, be chosen by popular vote. That policy was changed in 1956, and members on education boards were appointed by the mayor of the locality or, in the case of prefectural boards, by the governor.

The Ministry of Education (M/E) continues in its efforts to get more complete control over the primary and secondary levels of Japan's education system, especially over the content of textbooks.

Some of the strong criticism of textbook content by conservative forces was demonstrated in a pamphlet called "Deplorable Textbooks" published in 1955 by the Liberal Democratic Party, the conservative political party which has governed Japan continuously since its formation in 1955. The pamphlet focused particularly on social studies textbooks. (See JCAN, August 1981 for a report on the M/E's concern for social studies textbooks.)

In these attempts of the M/E to get control over textbook content many of the newspapers in Japan see the M/E as an agent of the conservative political forces. MATSUOKA Hideo wrote in the July 25, Sunday Mainichi, a weekly publication, "The M/E seems to exist to serve the Policy Affairs Research Council of the LDP instead of the whole nation.... The M/E could almost be called a textbook screening subcommittee at the bottom of the party's organization chart."

Pictures that reveal concretely the horrors of war are more and more often replaced. For example, photographs of human war casualties were replaced with a picture of a peace statue in one book.

Verbal changes have also been made that de-emphasize the brutality of the Japanese military during the Pacific War. For example, in a high school social studies textbook, the description of the Japanese army's Rape of Nanking was changed by ordering the deletion of the words underlined in the following passage: "At the time of the occupation of Nanking, the Japanese Army murdered a large number of Chinese troops and civilians and engaged in raping, looting and arson, courting international criticism of what was called the Nanking Massacre." "The Japanese naval fleet attacked the Chinese forces" became "A battle broke out between Japan and China."

The control of textbook content extends even to the selection of descriptive words. For example, the M/E ordered publishers of senior high school textbooks to change "North China invasion (shinryaku)" to "North China advance (shinshutsu)." Under the same process, the "dispatch of troops (shuppei)" became "stationing of troops (chuhei)." *(continued on p.2)*

## IN THIS ISSUE:

TEXTBOOK CHANGES.....	1
CHINESE RESPONSE TO CHANGES.....	2
MISSION EDUCATION APPEAL.....	2
CROSS CULTURAL MISSION.....	3
A CROWN OF THORNS.....	4
NEW PEACE BOOKLETS.....	5
NON-JAPANESE TEACHERS IN JAPANESE PUBLIC SCHOOLS.....	5
RIGHTISTS DISRUPT TEACHERS UNION MEETING.....	6
KOREAN CHRISTIAN YOUTH IN JAPAN TO GO TO PHILIPPINES.....	7
JAPANESE LANGUAGE CHURCHES' ROLE IN CHRISTIAN MISSION IN ASIA.....	7
Editorial Staff:Aiko CARTER, KANZAKI Yuji, KURATA Masahiko, John REAGAN	



NATIONAL CHRISTIAN COUNCIL Room 24, 2-3-18 Nishiwaseda, Shinjuku-ku, Tokyo 160 Japan

NOTE: Permission to reprint is granted to all media provided that credit is given and a copy is sent to the editors.



Words related the emperor are also screened by the M/E. Publishers were instructed not to use the common word for "death" (shi) when referring to the emperor.

Another item removed from school textbooks is the fact that in 1979 a change was made to encourage the use in official documents of the era name (i.e., the name of the reigning emperor) instead of following the western calendar numbering system.

A reinterpretation in textbooks of the Meiji Constitution, Japan's first constitution, which went into effect in 1889 and under which militarists secured control of the government has been ordered. One interpretation rejected was a high school textbook explanation that the reasons for the promulgation of the Meiji Constitution were that by making the emperor central he would not only be in central political control of the people but would also be the unifying center in the realm of morals and thought (shiso).

Other changes have weakened criticism of polluting firms and passages which pointed out dangers related to nuclear energy.

The number of changes ordered is large. Over 600 changes were ordered in one Japanese history textbook. The Asahi Shinbun (Newspaper) reported that on the average between three and four hundred changes were ordered in each social studies textbook.

One press report indicated that because textbook publishers--in order to avoid future problems with the M/E--had destroyed some of the material changed by the Ministry of Education, complete information regarding required changes and deletions is not available.

The changes have not gone unnoticed by Japan's Pacific neighbors. See the reaction from China in the following article.

(R)

#### CHINESE NEWS AGENCY CRITICIZES MINISTRY OF EDUCATION'S CENSORSHIP

The official Chinese news agency, Xinhua, recently criticized the Japanese Ministry of Education which had ordered publishers to make significant changes in proposed high school textbooks submitted to the M/E for approval. Xinhua

reported that Japanese newspapers had pointed out that "in the process of censorship by the ministry, many critical passages about Japanese wartime aggression were revised."

According to Xinhua reports, "the distortion of historical incidents during the various Japanese aggressive wars against China has aroused special concern." #

#### AN APPEAL FOR MISSION EDUCATION

The Commission on Mission of The United Church of Christ in Japan recently circulated a trial draft for a Basic Understanding on World Mission. This is a helpful paper for our theoretical understanding, but I must point out that as a result of the circulation abroad of this statement people outside Japan, especially the people of Asia, may expect that some concrete action will follow. Several years ago, when the Kyodan publicly confessed its guilt during World War II, the Asian victims of Japanese aggression looked for some concrete expression of apology, but nothing like that happened. Making a statement of policy on world mission is one thing, but we must also do something concrete.

There are missionaries working in Asia sent by various small churches or such Christian organizations as the YMCA, The Japan Overseas Christian Medical Cooperative Service, or Shiyo Gakuen (mentally retarded children's home), but there is not even one missionary in Asia fully supported by the Kyodan. The Presbyterian Church in Taiwan, with about the same membership, is sending several missionaries to Asian countries, not necessarily only to overseas Chinese.

Most of the so-called Kyodan missionaries are partly supported by other churches or organizations. Some are sent by local churches or Christian institutions related to the Kyodan. Some are sent by voluntary support groups. Not only do these support groups finance their work overseas, but sharing the experiences of these missionaries and experiencing solidarity with Asian people bring rich blessings to the supporting group members. If this is possible with such small groups surely the Kyodan could do much more by mobilizing its entire 200,000



membership. The Kyodan would then be blessed through its commitment in mission and by concrete contact with the people of Asia.

For this purpose we must reach and enlist friends and children in the churches at all levels--church schools, the women's fellowship, pulpits, and other grass root channels. More than a theology of world mission, what the Kyodan really needs is practical mission education of the whole congregation.

Unfortunately, the Kyodan does not have even one textbook on mission education or development education. First of all we must tell our own people actual "stories" of people in Asia and Japanese missionaries working among them. We need something to inspire us as well as information about Asia's needs. We need mission education materials such as slide sets on Asian people and churches. We should invent simulation games for mission education to help us feel poverty and hunger, what it is like to live in the third world. We could begin by making study maps like the North-South map developed by the YMCA.

There are many exchange students in Japan from Asian countries. We can invite them to share their experiences in our churches so long as it does not interfere with their studies. Or we can invite them to our homes or churches on weekends and during vacations.

Before we send out church missionaries we should get in touch with Japanese Christians serving in various countries as doctors, technicians, journalists, etc., asking them to be our eyes and ears.

Solidarity in mission is not limited to the sharing of personnel. We can send indigenous Christian education materials such as "Kamishibai" to other Asian countries as a small but meaningful way to participate in mission. Even purchasing handcraft products from the third world trade shops can be a small, but concrete, step toward being in touch with the people of Asia and Africa.



ARAI Toshi  
Christian Academy

## FROM INDIA TO JAPAN AND BACK-- CROSS CULTURAL MISSION

"Yes, we look on our two months of visiting in churches and schools, speaking at civic groups and meeting face to face with people here as missionary activity. We see ourselves as lay missionaries," replied Mrs. Hemlata PRAKASH. Her husband Daniel, continued, "And as missionaries we have also learned; so we go back to our village in North India better able to serve in our work there, and also, through sharing our experiences, to help other churches in India become more effective in Christian mission."

In 1980, Mrs. Prakash, studying for a period at the Asian Rural Institute (ARI) in Nishinasuno, Tochigi Prefecture, made friends as she spoke in various churches in that area. Several individuals started planning then toward inviting both Mr. and Mrs. Prakash to come as missionaries to work in the Sendai area in Miyagi Prefecture for eight weeks.

They were not officially invited by a church in Japan, though unofficially church leaders cooperated with the arrangements. And they were not officially sent by their own denomination, though their supervising bishop in the Church of North India recognized their coming and upon their return to India, they will report to the bishop on their activities in Japan. They anticipate using what they have experienced in Japan to enable churches and individuals at the grass roots level in their part of India to participate more consciously in international mission.

Invited to speak more than 60 times, they helped Japanese Christians, students in various Christian schools, and secular groups, catch a glimpse of life and Christian service in India and especially in their small rural community. Mr. Prakash teaches agriculture in a mission school there that provides education for youth from several villages with a combined population of about 10,000. In a country where about 60% of the population are farming people, the teachers of agriculture play a very important role.

According to Mr. Prakash water is a critical problem for farmers in North India. In order to make available a steady supply of water, Mr. Prakash borrowed the equiva-



lent of ¥200,000 (double the amount of his annual salary) in order to finance a well to serve 15 to 20 farm families. After digging 10 meters, they had still found no water, but had exhausted their meager financial resources. Some of the funds received by Mr. and Mrs. Prakash in Japan will make possible the completion of that well.

Mrs. Prakash said that one of the activities of Christian women in the villages is the Least Coin Project. "Every woman at the beginning of the year is given a small earthenware container. Every-day she must pray for someone who is not related to her. She then puts her smallest coin into the container. This means that the gift of the richest and the poorest is the same. At the end of the year the containers are presented in a special church service. The money is used for work in Asia somewhere outside of India."

Another Christian women's project is the Brides School. In this school illiterate Christian village girls learn sanitation, child care, first aid, sewing, nutrition, and Bible in a three year course though not all girls can stay that long. The money for the school is raised in a unique way. Every member of the women's fellowship keeps a bag in her kitchen and each time she cooks a meal, she puts one handful of rice in the bag. On Sunday she takes the bag to church; the rice is sold and the money sent to the Brides School.

On June 28, as Mr. & Mrs. Prakash visited with a group in the North Tokyo Sub-District (Kita Shiku) of the Kyodan's Tokyo District, they broadened the listeners' understanding of the complexities of Christian mission as they explained some of the concrete results of mission in North India. For example, the Indian government, as part of its program to eliminate discrimination against the out-castes, has financial assistance available for persons in that social group. However, when an outcaste becomes a Christian, that financial aid is discontinued for in the eyes of the government, that person has ceased to be an outcaste since the term "outcaste" is by government definition a religious ranking within the Hindu tradition.

William Mensendiek, Kyodan missionary in Sendai, reported that of the ¥1,486,000 collected to make their trip possible,

expenses were only ¥804,000, leaving ¥682,000 for Christian work in India. This means that the well can be completed and that the Children's Day Care Center can start immediately.

The Prakashes left Japan on June 30th to travel to their home--by jet, train, bus and ox cart. Many were excited at the success of the cross cultural mission experience for people in rural and urban Japan with people from a village in North India.

(R)

## CROWN OF THORNS

Louis Grier dedicated his total life to the liberation movement of the Buraku people. In 1949, a year after Louis and Dorothy came to Japan, they started work in Wakayama where they were confronted with the discrimination problem against the Buraku people in the community. From that time on Louis became a co-worker in the Buraku liberation movement. In 1976 they moved to live in the Buraku people's community and in 1981 when the Kyodan's Buraku Liberation Center was built his total mission was focused on this project.

Louis has proved to us that the Buraku issues should be understood widely beyond the boundary of language, nationality or race. Everybody knows that discrimination against the Buraku is wrong; however, Louis did not limit his understanding to this theoretical level, but whole heartedly acted to tackle this serious social problem.

By living among the people who have been oppressed, he strove to communicate with the people and built a bridge of understanding. His understanding on the mission of the church to spread the Gospel to the ends of earth, was not a geographical perception; he interpreted it in the broader sense, as including the culture, the history and the social structures where the Buraku people are placed in society, and by doing so he lifted up the life of the oppressed people.

He expressed his faith by using simple words that everybody could easily understand. As he learned the Bible, Louis thoroughly studied the proclamation of the Suiheisha (The Leveling League), an organization established for the liberation of



the Buraku. In the same manner he understood the symbol of the Buraku liberation, "The Crown of Thorns." Louis took his pain in the sick bed as the pain of the Buraku people. When I think of the life of Louis the words from Colossians apply also to him, "Now I rejoice in my sufferings for your sake, in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church." (1:24)

He has suffered with us; yet through his way of life he showed us hope and comfort.

IMAI Kazuichi  
Buraku Liberation Center

## NEW PEACE BOOKLET

The following is a translation of the opening of the booklet titled "Women, Don't Permit Nuclear Weapons!" written by SEKIYA Ayako, NCC-J vice chairperson, in the Peace Series published by the Iwanami Shoten in 1982. The purpose of this series is to present information on the present issues, with analysis and perspectives, in order to understand the direction of history.

At the Hiroshima Memorial Peace Center the summer of 1971 I separated myself from the group. As I stood alone in front of the exhibition case my mind was filled with thoughts that could not be expressed in words. The old, torn school uniform still told the story, 25 years after the Hiroshima bombing. The white stitching on the cloth indicated the name of a junior high school. The explanation beside the uniform said, "Hit by the A-bomb in the area of.... He arrived home in the evening and said to his mother, 'Please notify the school that I cannot attend tomorrow.' The junior high student died early next morning."

My eyes were filled with tears as I imagined the conversation between the mother and her son before he died. I saw my son's face in the old cloth of the uniform. My son was also 12 years old when he died of a sudden heart attack one day while with his friends and teachers.

Though I kept the uniform that my son was wearing when he died, this mother presented her precious treasure to the Peace Center where everybody can share her experience. As a mother I felt shiver-

ings from this mother's witness by sharing her personal things with others, a new feeling that I had never encountered before. My peacemaking work started from this moment. I have tried to know more about this mother's heart and to walk with the people who were already promoting a deeper understanding of the horrors from the Hiroshima and Nagasaki bombings.

The series is published to promote peace and and sells at book stores for ¥200 a copy.

- Series 1 "Anti-nuclear War Appeal"  
by Japanese Literati.
- 2 "The Turning Point in Nuclear Strategy"  
by TOYOTA Toshiyuki
- 3 "The Reality and Prospect of the Japanese Economy"  
by MIYAZAKI Isamu
- 4 "From Hiroshima to Euroshima"  
by OOE Kenzaburo
- 5 "Women, Don't Permit Nuclear Weapons!"  
by SEKIYA Ayako
- 6 "KIKE WADATSUMI NO KOE" 37 NEN  
(Student Anti-War Voices)  
by OOSIMA Koiti

## NON-JAPANESE TEACHERS IN PUBLIC SCHOOLS

282 non-Japanese professors are now employed by public universities and colleges, and there are 28 known non-Japanese teachers in elementary schools and junior and senior high schools. These numbers include teachers of Korean and Taiwan ancestry who are born and live in Japan but are not Japanese citizens.

70 per cent of the non-Japanese nationals in Japan are concentrated in six major areas: Osaka, Tokyo, Hyogo, Aichi, Kyoto, Kanagawa and Fukuoka. Including these six districts, 17 out of the 47 prefectures, until recently, have had no laws specifying that the nationality of public school teachers must be Japanese. The remaining prefectures required that all public school teachers be Japanese citizens.

However, on May 31, 1982 at a meeting of the heads of the personnel committees of the prefectural education boards, the Minister of Education announced that public school teachers should all be Japanese nationals at lower levels.

The public employers laws apply to the public school teachers and the non-



Japanese are hired under different conditions from the Japanese. Their monthly salaries are usually a little higher than the Japanese but no bonuses are paid. They are not allowed to attend the regular faculty meetings.

The foreign teachers are contracted on a yearly basis for one school year from April to March. The school administration says that since the school budget must be made every year, the foreign teachers' contracts must also be made each year. Also article 14 of the Labor Standard Law in Japan indicates that the labor contract should not extend more than one year, but this law is applied selectively only to non-Japanese. (The original intention of this article was to protect the employees' rights, for in the past the wages for many young workers were paid not to the workers but to their parents.)

Usually private schools and companies voluntarily follow the employment policies for public employees; therefore the situation for non-Japanese teachers in private institutions is much the same as for those in public schools. #

#### FEAR OF RIGHTIST DISRUPTION PREVENTS REGULAR JAPAN TEACHERS UNION MEETING

The 57th National Convention of the 677,000 member Japan Teachers Union (JTU) met June 28-July 1 in Shimabara City in Nagasaki Prefecture. The mayor of Shimabara refused to allow the JTU to use the city's public hall. Other public halls also refused the JTU permission to use their facilities because of fear of violence from rightist groups.

Since no hall large enough to accommodate the meeting was available, those attending the convention divided and gathered in five separate locations in Shimabara, using video tape recording equipment to replay the central proceedings at the four other sites.

Although each year members of rightist organizations disturb the annual JTU meetings, this was the first time that the teacher's union was unable to meet under one roof because of threatened rightist disruption.

MAKIEDA Motofumi, Chairperson of the JTU called for stricter control over rightist organizations and criticised the tolerant

attitude shown toward the rightists by both local governments and the central government. #

#### ASIAN YOUTH RESOURCE CONFERENCE TO BE HELD IN JAPAN

"Japan and the militarization of Asia" is to be the theme of the Asian Youth Resource Conference, August 1-12, in Japan. The conference is sponsored by the Christian Conference of Asia and the National Christian Council of Japan. One purpose of the conference is to enable the participants to know Japan so they can more effectively oppose Japan's economic control in other Asian countries.

Japan's military aggression caused great injury and suffering in many Asian and Pacific countries during World War II. Japan's economic invasion, now a growing reality, is also causing problems in Asian countries.

The aluminum smelting plant in Indonesia, for example, is subsidized by the Japanese government in order to provide low cost aluminum to meet Japan's needs while avoiding environmental destruction in Japan, i.e. without polluting Japan's air, water and land. The hydro-electric dam required to provide electricity for the smelting plant buried several villages under water. The people's land was taken away along with their traditional culture and their way of life was destroyed. Some resisted by trying to preserve their ancestors' land. But these people were oppressed and eliminated by their own government's military forces as a result of Japan's economic need. It is really difficult to separate military and economic domination.

This is an example of how Japan can control other Asian countries without using her own military power and illustrates a variety of problems existing between Japan and other Asian countries. We expect other specific examples to be reported by the delegates in this conference. Japan's economic activities in Asia are raising crucial questions; about Japan increasing poverty abroad for its own industrialization, about Asian countries buying the most expensive weapons from the advanced nations, about poor people being killed by their own military, and about the forces that



support Japan's oppressive socio-economic system.

The participants will have a chance to see actual examples of the contradictions in Japan's modernization process and try to understand the way of thinking which supports the present political-economic system. One group will visit Okinawa where 55 per cent of the US bases in Japan are concentrated and where an increasing percentage of Japan's military forces are located. Others will go to Minamata in Kyushu where mercury discharged by the industrial complex poisoned the sea, the fishermen, and their children.

Another exposure site is Sanrizuka where the farmers were forcibly removed from their land for the construction of Narita International Airport. Some will go to Hamaoka where fishing villagers are struggling against the radiation caused by an atomic energy plant. Some will visit Kamagasaki, the Osaka community of day laborers where the problems of unemployment in an industrial society are clearly visible. Then all groups will meet in Hiroshima, the city destroyed by the first atomic bomb.

Visiting these places the participants will see for themselves the political-economic system behind the military-economic invasion of other Asian countries. At the same time they will have a chance to meet with people in Japan who are struggling for the restoration of human rights and who have a respect for nature.

Conference planners expect creative results from the encounters between conference participants and victims of modern technological oppression.

Contributions to help support the participation of non-Japanese will be greatly appreciated. See NCC-J address, p.1

KANZAKI Yuji

#### KOREAN CHRISTIAN CHURCH IN JAPAN'S YOUTH GROUP TO GO TO PHILIPPINES

This summer the Korean Christian Church in Japan's Ikuno District Youth Leadership Training Program will send, for the third time, high school students to the Philippines for a work camp from August 1 through 11.

In Japan discrimination against Koreans is still strong. The participants experienced this discrimination as they went through the various legal steps required in order to secure passports as Koreans-resident-in-Japan. (In actual fact, none of them have ever been to Korea; all were born in Japan.)

Participants in earlier Philippine work camps learned the meaning of courage and they found hope as they compared their present experience at the hand of Japanese in Japan and the experience of Filipinos under the Japanese during World War II. They found hope because they received love and kindness in the village and in the slums of Manila where people live in physical want.

It is hoped that the 7 attending the work camp in Baguio and Manila will experience the personal growth demonstrated by earlier participants.#

#### THE ROLE OF JAPANESE LANGUAGE CHURCHES IN CHRISTIAN MISSION IN ASIA

There has never before been a time when the Japanese language congregations in Asia have been so desperately searching for direction in mission. We of the Hong Kong Japanese Christian Fellowship are also painstakingly looking for an appropriate form and direction for mission in Asia. It is for this reason we have great expectations as the Center for Christian Response to Asian Issues (CCRAI) begins its work.

The relationship between Christians in Hong Kong and Japan has a long history. The Hong Kong Mission of the Church of Christ in Japan was established in 1925 and started its mission work among the Japanese living in Hong Kong. After the beginning of the so-called "Great East Asian War" Hong Kong was occupied by Japanese troops. Then in 1943 the Japanese government established "The General Assembly of the Hong Kong Christian Church." This Assembly was seen as "having the same purpose as the United Church of Christ in Japan" which was created to support Japanese aggression in Asia. Upon request from the Hong Kong governor, the Ministers of Defense and Education asked the United Church of Christ in Japan (Kyodan) to recommend missionaries for work in Hong



Kong. The position of those missionaries was described as that of "part-time staff of the governor's office" and as "supreme advisors" to the General Assembly.

One of the important components of Japan's occupation policy was the use of religion to support national policy. It was in this light that the Kyodan entered Hong Kong. Hence the Kyodan was used as a tool for the implementation of colonial policies, even though the individual pastor might have been a man of good will and sincerity. The Japanese occupation was inhumane and the Japanese Christian church, being a part of this occupation, committed itself to this system and hence was used as a tool for manipulation. These events are part of the history of the Hong Kong Christian Fellowship.

After Japan was defeated in the war the General Assembly of the Hong Kong Christian Church was dissolved. Soon after the war ended people from Japan started to come to Hong Kong and the Hong Kong Japanese Christian Fellowship was founded in 1962. One of the founding members of the Fellowship was Mr. FUJITA Ichiro who himself had experienced the occupation in Hong Kong. He is presently serving as moderator of the Fellowship. Under the leadership of individuals such as Mr. Fujita we in the Fellowship have a sense of direction. We are not engaged in mission work in Hong Kong simply because there are Japanese people living here. We are conscious of the fact that we are Christians who live in the middle of the gap between Japan and the rest of Asia. We are making an effort to maintain close contact with Japanese Christian workers, doctors, nurses, etc., to pray for them and support them. This is our way of confessing war responsibility. Regardless of the denominational differences, we are committed to assist the work of Japanese Christians serving in Asian countries. Through the work of such Christians we are learning what we should be and what we should do in Asia.

Recently the Young Businessmen's Association of Japan planned a festival using a Japanese portable shrine ("mikoshi") in Hong Kong. Those Chinese people who walk in the park where the Hong Kong Shinto Shrine stone steps remain no doubt remember vividly the time when Hong Kong was under Japanese occupation. To some the presence of "mikoshi" may be seen as a new form of the "Great East Asian War."

It was Mr. Fujita, our moderator, who raised the issue about the "mikoshi" event. This indicates, in part, the direction we of the Christian Fellowship should take in mission. We want to be a fellowship that is willing to learn from the experiences of Christians in Hong Kong, and to share with them missional responsibilities.

I cannot help wondering how we can claim to be "together" with the other churches in Hong Kong which have made a profession to be with the poor since we are all employees of Japanese corporations. Our desire is to accept God's judgement and to transform our faith in God.

In March we held a joint service with one of the congregations that is a member of the Church of Christ in China and with them saw a slide show, "Five Loaves and Two Fish Movement," which highlights a hunger campaign. It was a blessing to be able to worship with Chinese Christians. Elderly members of the church no doubt had experienced the Japanese occupation. When we were invited by this congregation I could not help asking for God's forgiveness and, above all, the forgiveness of the people of Hong Kong. We are also now trying to become the church which can share in their struggle. I think this is the "way" those who have been forgiven should walk. We would like to critically re-evaluate the role played by the United Church of Christ in Japan during the occupation period and hope to build up the church in Hong Kong by renewing and reforming our faith.

It is in this area that we need the service of the CCRAI and would like to participate in the work of the Center in building fellowship among Christian churches in Japan and in Asia. We hope that CCRAI will place in its scope of work the activities of Japanese Christians in Asia and that CCRAI will suggest new forms of Christian fellowship and exchange with fellow Christians in Asia. (A communication to CCRAI)

Rev. KIMIJIMA Yozaburo, Pastor  
Hong Kong Japanese Christian  
Fellowship

\*\*\*\*\*